

The Brooklyn Jewish Center Review

**TO GO TO PALESTINE
OR NOT?**

**THE JEWISH POPULATION
IN GERMANY**

**FROM THE LIFE OF A
GREAT MAN**

**THE SECOND WORLD
MACCABI GAMES**

**AN ENGLISH APPRAISAL OF
"JUDAISM"**

**THE "ST. CHARLES" IN
AMERICAN JEWISH HISTORY**

**A CELEBRATED JEWISH THEATRE
IN GERMANY DESPITE NAZI
OPPRESSION**

JUNE

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SCHMARYA LEVIN TRIBUNE OF HIS PEOPLE

WORDS are powerless to express the sorrow that fills Jewish hearts all over the world since learning the sad news of the death of that great and beloved leader, Dr. Schmarya Levin.

Very few men in Jewish life of our generation have played the great and important role in reawakening the Jewish national consciousness that he was privileged to play. He was primarily the philosopher of the Jewish renaissance; and he had the rare gift of putting these philosophic concepts in such simple language that the humblest Jew could understand and appreciate their significance. His gifts as orator were unique. He could hold his audience spellbound for hours by his brilliance, his keen analytic powers, his imagery and above all, his sparkling wit.

The writer regards it as one of his blessed privileges that he was able to visit him several times in his recent visit to Palestine. He found him bedridden, suffering from the attacks of that severe ailment which was the cause of his death. Yet even in these hours of pain, his lips poured forth words of unforgettable wisdom and brilliance. Between his attacks, he would write the chapters of what will undoubtedly be his immortal autobiography. Alas, that it could not be completed! Those of us who read the volumes that have already appeared in English: "Childhood in Exile" and "Youth in Revolt" know how much we shall miss the non-completion of that classic tale of a most fascinating life.

For what he has achieved in the cause of Jewish rebirth, Schmarya

Levin's name will be cherished by a grateful people throughout all the ages to come.

A GERMAN AMERICAN CHALLENGES HITLERISM IN AMERICA

ONE of the distressing factors of the Nazi outbreak is the fact that even here in America, where liberty and democracy are supposed to be lofty ideals of all its citizens, there are found thousands of Germans who openly flaunt American democracy by their espousal of the Nazi creed of hatred and brute force.

It is therefore refreshing to note the work of a fine American of German descent, Eugene F. Grigat, a fellow Brooklynite, who is making it his life work to bring home to his fellow German-Americans the danger to the principles of Americanism that lie in an alliance with the Nazi propagandists.

In a pamphlet entitled "Old Glory or Swastika", this true American gives a vivid picture of the scoundrels, in the pay of the Nazi murderers who are endeavoring, by playing on passions and emotions, to lead the German-Americans away from American ideals of life. Like a prophet, he cries to his fellow German-Americans: "Americans of German descent and Germans in this country, Awake! It is up to every one of us to crush that thousand-headed deadly menace, and destroy it once and for all. Do not permit that cancer to grow, do not treat it. Let us cut it out, root and all!"

In this well-written booklet, he gives us a detailed account of the rise of the "Friends of New Germany", of the work of its racketeer leaders, and how

they prey upon the simple-minded members, eighty percent of whom are not American citizens!

In order to accomplish his task, he and a small group of like-minded American citizens of German birth or ancestry, have founded the "America First and Always Society". The *Review* is happy to greet this new organization and to extend to it and its founder the sincerest wishes of all true Americans, and the hope that they may succeed in warding off Nazism in our beloved land, a movement which comprises one of the greatest menaces that ever threatened American Democracy.

A RECORD YEAR COMES TO A CLOSE

THIS month marks the close of the season of most of the activities in our Center. It is encouraging to those who guide the work of our institution to note that though sixteen years have passed since our work began, this season witnessed the climax in nearly every field of our activities. The record congregations that crowded our synagogue every Friday night, the interest that our public forum maintains in our community, the fine achievements of all our schools, the enthusiastic response which our Institute of Jewish Studies for Adults has received, the success that has marked the work of our other activities, in physical culture, in social and club life, should be a source of encouragement and pride to everyone who is interested in the creation of a healthy Jewish life in our community.

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The JEWISH POPULATION in GERMANY

By H. S. LINFIELD

ATOTAL of 504,000 Jews were enumerated in the Reich in the first census held under the Nazi regime, showing a loss of 64,000 Jews since the census of 1925. Official data has now been issued bearing on the development of the Jewish community in the Reich as at present constituted, including the Saar, since the census of 1816. The following paragraphs and statistical tables present a summary of the growth and recent decline of the Jewish community of the Reich, covering the past 120 years, or nearly the entire period since citizenship was granted to the German Jews.

Beginning with the census of 1816, the Jewish population of Germany increased rapidly, due to a high rate of excess of births over deaths. In fact, the increase was proportionately larger than that of the total population up to the early 40's of the past century. The censuses of 1845 and 1852 showed a slowing down of the population's growth due in part to the large emigration of German Jews to the United States. The growth of the Jews continued up to 1880. Between that date and 1925, due chiefly to a falling birth rate, the Jewish population continued to increase but the growth was small, and it was due in part to the immigration of Jews from foreign countries. The Nazi census of 1933, as stated above, showed an actual decrease of the Jewish population of the Reich, for the first time.

In the latter part of the past century, the official statistics just published show, the Jews of the Reich began to move, in large numbers, from the smaller towns to the large cities of 100,000 or more, and the result of this internal migration was that over 70% of the Jews were enumerated in 1933, as residents of the large cities of the country. In 1871, there were only 20% in the cities of 100,000 or over; in 1890, 39% and in 1910, 58%.

In 1871 the Jews of the country constituted 3.8% of the total population of the large cities of the Reich, and their percentage reached 4.1% in 1880. Since that date, partly due to the small increase of the Jewish population and partly due to the rapid growth of the large cities, the density of the Jewish population in the large cities gradually

sank, until it was but 2.2% in 1925 and only 1.8% in 1933.

The Nazi census of 1933 showed, as stated above, a decrease of the Jewish population of 64,000 or 7% of the total number of Jews enumerated in 1925. The German official explanation is that the decrease was due to "an excess of deaths over births, conversions, and the emigration of Jews which took place following the new order of political condition." Inasmuch as the unfavorable ratio of deaths to births and the phenomenon of conversion or intermarriage are not factors of recent origin, it is evident that decrease of the Jewish population must be due in the main to the expulsions and the flight of the Jews of Germany, described by the German statisticians as "the emigration of Jews," which followed the accession of Hitler to power.

AN examination of the results of the Nazi census of 1933, shows that while the Jewish population is concentrated in Berlin and a few others in large cities, small numbers of Jews are widely scattered all over the Reich, and there are still nearly 50 communities each one having 1,000 Jews or more. With few exceptions, every Jewish community lost in numbers since the enumeration of the 1925 census. But the decrease was greatest in the medium sized cities which as a group lost a quarter of their Jewish population, next came the small towns which lost a fifth, and finally the large cities, which as a group lost 9%. Within each group the extent of the depopulation varied greatly. Thus, the Jewish community of Berlin lost 7% of its population since 1925, but the city of Koenigsburg lost 22%, while Bremen only 1%. The variation is due, the German statisticians point out, to the fact that the census of 1933 registered the results of two opposite movements of Jews: the immigration from small places to the large cities between 1925 and 1933, and the expulsions and flight of Jews to foreign countries during the first few months after the coming to power of the Nazi regime. These two movements varied with the communities.

Has the Jewish population of the Reich increased or declined since the census of June 16, 1933? The Ger-

man statisticians say that the "emigration of Jews" due to the new order of things, has continued after the census of 1933, and the phenomenon of intermarriage, likewise, continued at least as far as 1933 is concerned. Jewish population of the Reich probably continues downward for the present.

Population statistics of the Jews of the German Reich as at present constituted, including the Saar, 1816 to 1933, follow:

Date	Total Population	Jews	Percentage
1816	21,989,000	214,000	0.97
1825	24,804,000	245,000	0.99
1834	27,064,000	270,000	1.00
1843	29,748,000	309,000	1.04
1852	31,693,000	329,000	1.04
1861	33,652,000	353,000	1.05
1871	36,323,000	383,000	1.05
1880	40,218,000	437,000	1.09
1890	44,230,000	465,000	1.05
1900	50,626,000	497,000	0.98
1910	58,451,000	539,000	0.92
1925	63,181,000	568,000	0.90
1933	66,044,000	504,000	0.76

Population statistics of the Jews of the large cities of Germany, census of 1933.

City	Total Population	Loss of Jews since 1925	Percentage
Berlin	4,242,000	160,560	12,110
Hamburg	1,129,310	16,885	2,910
Cologne	756,600	14,820	1,280
Munich	735,390	9,000	1,070
Leipzig	713,470	11,560	1,030
Essen	654,460	4,510	—
Dresden	642,140	4,400	720
Breslau	625,200	20,200	3,250
Frankfort	555,860	26,160	3,500
Dortmund	540,870	4,110	320
Duesseldorf	498,600	5,050	150
Hanover	443,920	4,840	680
Duisbg.-Hamb.	440,420	2,560	350
Stuttgart	415,030	4,490	90
Nuernberg	410,440	7,500	1,100
Wuppertal	408,600	2,470	630
Chemnitz	350,730	2,390	410
Gelsen Kirchen	332,540	1,620	100
Bremen	323,330	1,310	10
Koenigsberg	315,790	3,170	390
Bochum	314,550	1,070	230
Magdeburg	306,890	1,970	390
Manheim	275,160	6,400	570
Stettin	270,750	2,360	250
Altona	241,790	2,010	640
Kiel	218,330	520	80
Halle	209,170	1,090	150
Oberhausen	192,340	530	160
Augsburg	176,370	1,030	170
Kassel	175,180	2,300	450
Krefeld-Uendingen	165,300	1,480	220
Aachen	162,770	1,340	80
Wiesbaden	159,750	2,710	750
Braunschweig	156,840	680	260
Karlsruhe	154,900	3,120	270
Hagen	148,310	510	130
Erfurt	144,880	800	10
Mainz	142,630	2,610	130

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TO GO TO PALESTINE OR NOT?

By MORDECAI HALEVI

NEVER before has our little land aroused such intense interest as it does now. To the Jewish world, Palestine presents a "treasure island", because of its prosperity in the midst of a turbulent sea of economic disorder. To the Jewish people, suffering as it does doubly from the economic distress and political abuses and social bigotry, to them Eretz Israel looms forth as the only practical haven of refuge. It is small wonder, then, to find almost every East European Jew, and nearly every other Jew in other countries, thinking of Eretz Israel in terms of personal interest.

To go, or not go there? When and how to go? Will I be able to make a living there? Will I find satisfaction socially? Will my children acclimate themselves easily? Is there a future for them? etc. etc. Much has been written about modern Palestine, but in spite of that, the individual Jew knows little about it. He either knows nothing at all and plunges blindly into the whirlwind of Eretz Israel life, or he goes there bewildered by a nebulous idealistic impulse. In both cases the results are negative and deplorable. It is, of course, always best to visit the country, to look around, and then decide for oneself. But even this is not always a safeguard, for there is a tremendous difference between a tourist and a settler, in the way they see things and evaluate them. Evaluation of facts, even of clear-cut operations, is not merely a matter of logic and calculation, but it is inherently bound by psychological motives. Hence there are the most varied opinions among tourists, depending, for example, upon whether their visit to Eretz Israel was during the summer, or during the winter season; whether they found good accommodations and service in hotels or otherwise. And surely one's previous interest in the land and the knowledge of Hebrew has a good deal to do with it. I wish, therefore, to contribute some information in my capacity of a would-be settler, as one who has been long intimately associated with Eretz Israel through bonds fashioned in early life, through study, friendship and cultural as well as national relationships.

Eretz Israel offers at least two points which seem quite familiar to Ameri-

cans; they are: prosperity and immigration.

Immigration to Eretz Israel bears here a specific connotation, "Aliyah" but in its essence it is that continuous rush of new-comers, capitalists as well as Chalutzim, which remind us of the good old days of not long ago when any incoming ship would bring hundreds of immigrants to the American shores. Prosperity and Aliyah are in Eretz Israel, coinciding and interdependent. An incident will serve to illuminate this statement. During his stay in Eretz Israel, at the time of the opening of the Hebrew University, Lord Balfour asked Nahum Sokolow: "How does Tel Aviv exist?" To this the aged Zionist leader, in true Jewish manner, counter-questioned: "And pray, how does London exist?" Balfour was amazed: "What a comparison!" he said, "London has a hinterland, England!" "And so has Tel Aviv a hinterland—Jewry!" was Sokolow's reply. Indeed, world Jewry in its flight from persecutions, especially the streams of immigration from Poland and Germany, are meanwhile the main source of the Eretz Israel prosperity.

New-comers need dwellings, they open various branches of industry, and this in turn requires land, materials, and labor. Pessimists see this activity coming to end with the slowing down of immigration, but to our sorrow, neither Hitler nor the many minor Hamans of the world ever seem to relent, and therefore the hinterland of Eretz Israel will not weaken for a long time to come.

THE continuous economic well-being of the country depends upon many other factors, such as the acquisition of new markets for the new industrial enterprises, and the international tariff regulations for the benefit of Eretz Israel. The former is linked closely with the problem of Jew-Arab relationships, a peaceful and satisfactory solution of which could open a new and tremendous hinterland for the Eretz Israel products. The latter depends more upon the legal status of Palestine as a mandate land, which offers many rights to others and gets few in return.

Many phases of life in Eretz Israel

are strikingly different from Jewish life in other lands. One gets an absolute feeling that Jews are at home here.

TEL AVIV is the first Jewish city in our history of the last two thousand years. It is rapidly growing, perhaps too rapidly, not always according to plan, but rather in proportion to the strength of the enemy's whip. It is Jewish, however, through and through. There are corners here which remind one of Broadway, a miniature white way and theatre district. Others recall Coney Island. Yet, you are not aroused to derision. On the contrary, you are overwhelmed by a feeling that all this is your own. Even in Haifa, the mixed city with a preponderance of Arabs, or in Hodar, or Mt. Carmel, that feeling of self permeates you. But perhaps more even than in the city does a trip through the country give you this beneficent feeling. You leave Tel Aviv towards the north of Eretz Israel and the road leads you for miles through villages and settlements that are almost entirely Jewish. There is Ramath Gan and Bnei Brak (do you remember the name from the Passover Hagada?) and Petach Tikvah and Mollal, Ranona and Herzliah (the last two of American origin), and about three or four times as many more in-between. This is the famous Sharon valley, the lily of which has found its poet in the author of *Song of Songs*. A little farther you strike another dozen of *Yishuvim*, ending with Nataniyah (after Nathan Straus), the future Atlantic city of the Mediterranean. Right ahead of it is the recently acquired property of the Jewish National Fund, Emes Chefer, with its dozen and a half of new settlements headed by Avichail, the colony of the American Jewish Legionaires. Still farther on you enter Samaria, the former seat of the powerful tribe of Ephraim. You find Chedera, beautiful because of its half a million trees which atone for the numerous victims of malaria among the early settlers. There is Zichron Yakob, Binyamina and Pardes Hona, all belonging to the domain of Pica, the organization founded by Rothschild and bearing the names of the members of that family.

I could mention, too, many other
(Continued on next Page)

groups of colonies, such as the Judean, with Rishon and Richabotti, or the Lower and Upper Gallillees, or the recently acquired Valley of Akko, or Valley of Zebulin, the property of the Jewish National Fund. But I hasten to call your attention to only one more place, a truly gigantic feat of the Jewish National Fund, and the most majestic in its beauty. I refer to the Emek, or Emek Israel, the Valley of Jesreel.

"See Naples and die", is an old saying, but one who beholds the Emek is pervaded by a beauty and sense of vigor and life that calls for a similar slogan. From Haifa to Beth Jhon, from the Carmel to the mountains of Gilboa (where King Saul laid down in honor of his heroic head), amidst the splendor of green fields, lie some four dozen of blooming settlements of Chalutzim. Only about ten years ago the air here was foul and death-promoting. This is surely one of the miracles of Eretz Israel, brought about by the relentless labor and idealism of the Chaluzim.

The settlements previously mentioned are indeed Jewish by possession, i.e. ownership, but not all are truly Jewish by the only thing which could give them the right to ownership, labor. In Petach Tikvah, for instance, you find actually thousands of Arabs as against hundreds of Jewish workers, and the same condition prevails in Chedera and Zichran and many other places. Not so, however, in Emek. This place was made what it is, and will remain the pride of Eretz Israel, because it is the product of Jewish efforts in all respects, of capital, mind and labor.

ANOTHER significant and very striking point in the life of Eretz Israel is the youthful character of its population. This is undoubtedly due in the main to the controlling hand of the Jewish Agency, which distributes certificates of entry. The fact remains, however, that youth is the chief component of the Jewish population. And with youth goes strength, hope and song. Song and dance. You hear singing and see dancing everywhere and always; in the trains and on the stations, in the street and in the homes, in cafes and meeting rooms, on holidays and weekdays. A new song created somewhere in a distant colony or on a stage in Tel Aviv, is soon carried from mouth to ear throughout the land by means of the many festivities, *kinussim* (conventions) and gatherings, which seem

never to end here. Here is a casual list of such events taken at random, which occurred within the relatively short period of three months: The Congress of WIZO, the women Zionist Organization of the World; the session of the committee of the World Zionist Organization, the first in Tel Aviv, the other in Jerusalem; the Macabbiada, i. e. Jewish Olympiada, held in Tel Aviv and Haifa, Kinun Hopoel labor sport organization, held in Tel Aviv, Convention of Labor Organization, held in Chedera, Revisionist Convention held in Tel Aviv, Women Workers Day Celebration of the Noar Aved, labor youth, Bar Mitzvah celebration of the Emek in Harod and Nohalal, the day of Tel Chai Memorial, in honor of Trumpeldor and his comrades held at their grave in Northern Gallillel, the Rambam Celebrations in Jerusalem and Tiberias, Culture days and Exhibition in memory of Bialik.

At first you marvel at this phenomenon of uncontrolled joy. You may even feel hurt and peevish at times when you think of the Jewish situation

in Germany and Poland. But soon enough you forget these sad reminders and join in most heartily, for nothing is so contagious as youth and its pure joy of living. One little scene looms in my memory. Walking on the streets of Tel Aviv on Purim night I approached a Jew with some simple inquiry. Immediately he began telling me of his gratitude for being here. "Just think", he said, "of my last Purim in Piresk, how dreary and gloomy it was, and how almost meaningless was the *Megilla*. How different it sounds here! I am happy, happy!" This man was no exception, but rather the rule. Most of those who came here left places of bitter oppression and actual starvation. Here they found work, life, even comforts, and above all, freedom. Why not sing and dance, when one's whole being calls for it. This joy does not spell forgetfulness and surely not estrangement. On the contrary, nearly in all *kwubyoth* and *moshavim* the Chalutzim are already bringing their aged parents here and offering them the benefit and solace of a restful and benign old age.

NEW BOOKS REVIEWED BY DR. ISRAEL H. LEVINTHAL

"*Maimonides—A Biography*", by Solomon Zeitlin, Ph. D., New York, 1935, Bloch Publishing Co.

THE recent celebration of the octocentenary of the birth of Moses Maimonides has created great interest on the part of Jews and non-Jews throughout the world in the life and works of this greatest Rabbi since Talmudic days. Unfortunately, this interest spent itself, in large measure, in meetings and lectures instead of producing scholarly contributions of lasting value.

A notable exception, however, is the fine biography that has recently appeared, written by a recognized Rabbinic scholar, Professor Solomon Zeitlin, of the Dropsie College, Philadelphia. This volume has the unique advantage of being lucid and scholarly in the truest sense of the word, and yet written in a very popular fashion, so that even the layman can enjoy its pages. Professor Zeitlin gives a vivid picture of the times in which Maimonides lived, a fine characterization of Maimonides,—the man, the leader, the physician, the philosopher and the rabbi, as well as a clear and succinct summary of his

great works, notably the "Mishneh Torah" and the "Moreh Nevuchim", or "Guide to the Perplexed".

The author develops certain striking and original theories. For instance, he endeavors to prove that Maimonides expected the early return of the Jews to Palestine and that the motive that prompted him to write the "Mishneh Torah" was that it might serve as the Constitution for this revived Jewish nation in its new homeland.

The book is heartily recommended to all who desire to have a better knowledge and appreciation of the great achievements of this second Moses—Moses Maimonides.

* * *

"*Cain*"—a Yiddish poetic Translation of Lord Byron's *mystery*, by Dr. A. Asen, Wilna 1931.

"*Enoch Arden*"—a Yiddish poetic translation of Tennyson's original by Dr. A. Asen, New York 1930. Twenty-five Poems by Walt Whitman —translated into Yiddish, by Dr. A. Asen, New York 1933.

Tis most difficult to translate any work into another language, but this difficulty becomes almost insur-

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FROM THE LIFE OF A GREAT MAN

REMINISCENCES OF SCHMARYA LEVIN

WTO things it's never too late to do: to die and to become a teacher in a *cheder*." Only the Jew who has known the old life can understand the bitterness of that proverb, for to become a teacher in a *cheder* was the last resort of every failure. If a young husband who, according to the ancient custom, had been living with his in-laws while he studied the Sacred Books, suddenly found himself compelled to earn a living: if a merchant met disaster and was thrown on the street: if a decent paterfamilias saw his house burn down, and found himself without roof over his head—the first thing he would turn to, till fortune changed, would be the job of *melamed*, the teacher in the *cheder*. It was one of the most melancholy phenomena in our Jewish life of the last century, for it shows clearly how low the concept of child education had fallen among us. Parents sent their children to *cheder* in obedience to tradition, but they paid little attention to the accomplishments or character of the *melamed*.

There were three kinds of teachers: the first taught the child simply to read Hebrew: the second taught the elements of the Five Books of Moses and the remainder of the Bible—for with us the Pentateuch occupies a place of special sanctity: it is the first thing taught the child, and it looms largest in our religious life. The third teacher taught Talmud. Children passed through the three grades of *melamdim* (teachers), according to age. But it was very, very seldom that the *melamdim* passed anything like the necessary qualifications. The tender hopes of a coming generation fell into hands which were frequently ill-chosen, and sometimes downright dangerous.

It should be remembered that the *melamed* was not merely a teacher in the technical sense, but also a mentor and trainer and complete educator. The majority of Jewish homes were wretchedly poor. The father was away from home from early morning till late at night. Either he had a regular occupation, and toiled at it twelve and fourteen and sixteen hours a day, or else he was a *Luftmensch*, living from hand to mouth, a petty merchant, broker, commissionman all rolled into one, running from client to client, from shop

to shop, like a wild animal hunting for a bite of food. But not the father alone was thus enslaved. The mother too had her share of it. With few exceptions the Jewish mother not only kept her house going, but went out too, took in washing, labored in the gardens of others. She found work as a berry-gatherer: she went looking for feathers in the meadows where geese were fed, or plucked the feathers of slaughtered fowl to stuff cushions—the last occupation which was reserved for the late night, when the little ones were asleep, and the one lamp was trimmed and turned down very low. This was the lot of the average housewife. Still worse was the lot of the shopkeeper, chained to her store from the earliest hour of dawn till late into the night: perspiring in the choking heat of summer, or shivering in the bitter winter cold over the little earthen stove. So poverty stood with lifted whip over Jewish parents, driving them in a blind circle all day, and separating them from their children.

And children were never lacking. They came in droves. Every house was a pyramid, with father and mother as foundation and the little ones building it up to the apex. Girls were not so bad; they were quieter at play and more obedient. But when it came to boys, there was only one salvation for the parents; to turn them over, for the length of the whole day, into the hands of a severe *melamed*. And thus the entire point of the *cheder* was lost; it might have served as a salvation for the child from the wretched environment of its home. Its actual purpose was to save poor parents from their own children. Thus the *melamed* became the lord and master of the Jewish child, and the *cheder*, the narrow one-roomed school, lightless, unclean, laid its stamp upon the Jewish child and brought ruin and misery to its tenderest years. In my time the Jewish *cheder* was already an institution rotten in every corner. From a folk-school it had become transformed into a sort of reformatory, in which every inmate was regarded as a young criminal. Only the very few, the chosen ones of fortune, escaped from those years of oppression more or less unharmed, with minds and bodies unruined.

I was one of those happy few. But it was only in later years that I understood how fearful had been the danger from which I had escaped, and to whom I owed gratitude for the escape.

* * *

A picture rises in my mind; the *Rav* is sitting with me at table, directing my studies; the door to the adjoining room stands open, and there my mother sits with the *Rav's* wife. A woman enters, carrying a chicken, or a pot; she has come to find out whether something or other has not made the chicken, or the pot "unclean". The *Rav* turns to me, and gives me the honor of rendering the decision. I become grave, and play to perfection the role of *Rav's* assistant. My mother cannot take her eyes off me. Why should she think of what may come later? Is she not in Paradise already?

But amidst all this I was not happy. Neither the *Yoreh Deoh* nor the *Talmud*, nor yet the prospect of answering ritualistic questions on the purity of pots and chickens, excited me any longer. Before me, as in a vision, I saw the modern prophet, Perez Smolenskin, and I heard his call to battle. I did not know what Smolenskin looked like, but I pictured him in the midst of a gathering army of followers, sending out over the increasing ranks the fiery message of the last war for liberation.

* * *

ONE meeting, well worth a description, was held soon after the Kattowitz conference and western Jews, representatives of thirty-five independent Chibath Zion groups, met to organize for common action. They founded, at Kattowitz, an organization under the extraordinary name of "Foundation of the Moses Montefiore Memorial in the Holy Land". This name was chosen for reasons of policy. It was dangerous to found a political organization; the movement therefore hid itself behind the name of Moses Montefiore, who was known even in Russia as a great philanthropist. The new organization was thus purely philanthropic. As a matter of fact, the Kattowitz conference laid the foundations of a world-wide Jewish nationalist organization, under the leadership

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of Dr. Leon Pinsker, whose famous pamphlet, *Auto-Emancipation*, had appeared in 1882 in the German language, and had produced a profound impression on the educated classes among the Jews.

We, the students of Minsk, had decided to celebrate the Kattowitz conference on a grand scale. To this end we managed to obtain permission from the Brothers Frumkin for the use of their brewery, which stood on Triune Hill. We Jews had given our own name to this hill; we called it the Turetzky (Turkish) Hill, so as to avoid the allusion to the Trinity and to the church of that name which topped the hill.

The arrangements occupied weeks. The Brewery, which could seat over one thousand persons was closely packed. Among the speakers, the two ablest representatives of the youth were chosen, Saul Ginsberg and myself. I no longer remember whether the incident I am about to describe took place before my speech, or after it, or in the midst of it. But I do remember that the meeting had reached its highest point, the faces of the audience shone with enthusiasm, and the atmosphere was tense. Suddenly, and without any warning, the lamps began to go out, and a tumult rose in the hall. The police had arrived. Ginsberg and I were in the greatest danger, for we wore our easily distinguishable student uniforms, and the punishment for our participation in the meeting would have been expulsion from the school. In the darkness we were seized by strong hands and thrust toward a door that led into the hop-cellars of the brewery. No steps led downward from the door, which was swiftly closed behind us. There was only a rung-ladder which stopped abruptly half-way. We hung on to the last rung of the ladder for an hour or so, and our strength began to give out. Finally, having got rid of the police one way or another, our comrades remembered us. They opened the door and brought lights. We then perceived that we had been hanging with our feet a couple of inches from the floor.

* * *

HEINE says somewhere that he who loves for the first time is a god, he who loves for the second time is a fool. The bitter wit of the remark hides the taste of the deeper truth which it carries. It is a rare thing in life for a man to be content with loving once: hence the proportion of gods

to fools is minute—for every god a host of fools. But we should note that our first love is not a matter of chronology. Life does not proceed chronologically: events of different psychological epochs occur in the same time-stratum. Sometimes a man will anticipate himself. When one of Chekhov's characters says that his first love-affair came second, he is speaking chronological but not psychological nonsense. Indeed, his first love-affair might have come third or fourth or fifth. The only question is: How shall we recognize love, in what shading and degree of strength? What are its unmistakable marks?

There is an old Jewish legend that forty days before a boy or girl is born, a Voice is heard in heaven, crying: "This man belongs to that woman, this woman to that man." The souls are paired off, every Adam to every Eve. Maeterlinck has expressed the same idea. He describes a charming little Eve who wanders about in hea-

ven. When she is asked how old she is, she answers: "I have yet to be born." In other words, she is minus so many years of age. But her Adam is now being born, is being let down onto the earth, and little Eve clings to him, for before her birth she belongs to him. She is separated from him by force, and he goes down alone. Such is the decree. Adam and Eve must be separated, and must find each other again.

It is a beautiful interpretation of the Adam and Eve problem: but the great question remains unanswered. By what signs shall Eve recognize her Adam, Adam his Eve? Neither the antique nor the modern artist makes reply. Science is as silent on this point as intuition. Probably to the end of all time every man and woman will have to make answer according to an obscure personal impulse. And few ever know whether the impulse led them to the truth.

EDITORIALS

(Continued from Page 3)

But while pleased with the success of the past year, we dare not be satisfied, but must endeavor to grow yet more and to achieve even more progress in the year to come. New plans are now being developed for increased and improved activity. Our aim and motto still is and must ever remain: *Mecha'yil el Chayil*—"From strength to strength".

The *Review* wishes all members a very pleasant vacation and earnestly hopes that we may all return with added health, strength and determination to work in behalf of our faith and our people!

A WORK THAT DESERVES ENCOURAGEMENT

THE recent celebration of the eight hundredth anniversary of the birth of Moses Maimonides brought to our attention once more the unique significance of his master creation in the field of philosophy, the "Moreh Nebuchim," or "Guide to the Perplexed."

A great scholar of our own time, Dr. Judah Kaufman, now in Palestine,

has for a number of years been working on a new edition of this monumental work, a task in which he was greatly encouraged by the sainted Bialik and other distinguished leaders. The first two volumes of this new work has already appeared, and two additional volumes are to be published during the year to complete the set.

The work is unique in many respects. First, the Hebrew text is not only improved but vocalized, with *Nekudot*, so that it is more easily read. Then again Dr. Kaufman gives us out of the rich storehouse of his own knowledge of Hebrew and Arabic philosophy, remarkably fine notes—practically to each sentence in the text—in which he makes clear the meaning and interpretations of the original text.

The work in four volumes sells for ten dollars, and while this sum may seem large, it is quite reasonable when one considers the tremendous outlay involved. This is a set of books one should treasure. It is hoped that a number of our readers will encourage such worth-while scholarship, and thus help to celebrate the "Maimonides" octocentenary in true Jewish fashion.

—Israel H. Levinthal

THE SECOND WORLD MACCABI GAMES

By PAUL G. GOLDBERG

It is somewhat unfortunate that the world-wide Maccabi Olympic games conducted recently in Tel-Aviv, Palestine, were only the second of this series, for they must thus bear the empty glory of being superior to any other simply because there was but one other gathering, that of 1932. That initial event had encountered all of the obstacles of a first venture and in addition had to compete with the world Olympic held in Los Angeles.

Two factors, one, paradoxically, an unfortunate one, made the event an outstanding success. The regrettable factor was the Hitler regime, which, awakening as it did the full power of Jewish consciousness, brought out the best representation of athletic prowess, at least from the United States.

The other was the chronological factor. Being held every three years, conflict with the regular Olympics was avoided. Thus Jewish athletes who strained every muscle (like Sol Furth and Lillian Copeland) three years ago to gain a coveted place on the U. S. team, readily joined the Maccabi forces of this country.

The founding of the Maccabi games marks an epoch in Jewish annals; it is significant, for one thing, of international co-operation among the Jewish sports leaders scattered the world over, perhaps for the first time since the days of the twelve tribes, and, because it signalizes the emergence of the Jew to a position more commensurate with his Samson-Bar Kochva traditions of strength and skill.

It was under the aegis of Dr. Herman Lelewer, German president of the World Maccabi Union, that forty years of hopes and plans were brought to fruition in 1929. It was then that the Union laid the groundwork for the first games to be held three years later, and the machinery was accordingly set up to provide for a proper setting.

Excellent grounds were available in Tel-Aviv, where the Levant Fair is held every few years. The rolling acres, the permanent buildings that could be used for headquarters for the thousands of athletes, and a magnificent stadium, comfortably seating 40,000 individuals, were at the disposal of

the committee, following a 99-year grant made by government officials.

The games, however, could not be staged entirely at the fair grounds. The 400-meter track and the huge bowl from whose heights men, women and children in numbers of 50,000 looked down with patriotic fervor and pride on the first and last days of the competition, accommodated most of the athletes, but minor sports such as tennis and swimming had to be transferred to other areas. The problem was finally solved by holding the racquet events in Tel-Aviv proper and the tank events in an Olympic 50-meter pool in Haifa, some 100 miles away.

In retrospect, aside from the point-score outcome of the games, there is one significant point to note. To get the financial support of rich Jewish Americans is a formidable problem. Perhaps the omnipotent depression exercised its all too malignant influence when the well-to-do were asked to subscribe funds to send the American delegation of a dozen-odd across. At any rate the fact is that even up to the night prior to the scheduled sailing on the Conte di Savoia, there was still a doubt as to whether the American team would be able to leave. A last-minute appeal, however, brought forth several thousand dollars and Captain David White was able to notify his seventeen athletes, gathered from the Mid-West as well as the East, that the crossing of the Atlantic as well as the Jordan would be made.

Despite all its trials and tribulations the small and hardy contingent bearing the Stars and Stripes and the Star of David was able to distinguish itself magnificently. Outnumbered by the squads representing European nations, the American Maccabis came within 39 points of winning the all-sport championship, and might have, with the aid of one extra track sprinter or quarter-miler, won even that honor.

But they did not return empty-handed: they carried off the track and field championship for the second time and in addition garnered three team prizes donated by the Manischewitz Foundation, the Maccabi World Union and the British High Commissioner, twelve individual track and field titles and four swimming banners.

Two of the athletes, Marty Feiden and Bill Steiner, both of New York, winners of the high-jump (in 1932) and marathon, respectively, were so imbued with Jewish idealism and zeal that they remained behind with intentions of marrying and settling in Palestine. Miss Syd Koff, sprinter, also dallied there for a while.

The others received a grand reception upon their return. Led by Harry Hoffman, captain, the contingent consisting of Lillian Copeland, International Olympic and Jewish Olympic discus throw champion, Janice Lifson and Doris Keilman, swimmers, Abe Rosenkrantz, middle-distance runner, Jimmy Sandler, high-jumper, Jules Finkelstein, weight-thrower, George Sheinberg, swimmer, Harry Werbin, long-distance runner, Charles Coates, carrier, Bernard Kaplan, boxer, Martin Weintraub, wrestler, and Solly Hornstein, all-around man, were hailed by Aldermanic President Deutsch and prominent Jews.

It should be noted in passing, that Austria won the all-sport title, and that Germany was second.

EXACTLY to what heights the Jews can rise was amply illustrated in the personnel of the German and Austrian contingents. Amazingly, to say the least, in this day of Fascist oppression, the Jews in Germany were able to muster a squad of 250 athletes. (Compared with the 17 Americans, the enormous disparity is readily apparent.) But that is due more to the steps Germans have taken towards insuring participation in the games, for it is traditional with them that with the close of one Olympiad the athletes begin hoarding their pennies for the next meet, so that a group of 250 athletes means not that the German Maccabi Union and the Jewish War Veterans (the lone non-Aryan bodies recognized and given some freedom in Germany), were able financially to support the team, but that the youths themselves undertook to pay their way.

In America the problem of sending seventeen athletes (at approximately \$350 per individual) was distracting enough to set the Maccabi officials here to worrying over the prospective monetary difficulties of 1938.

THE CRITIC OF THE LONDON JEWISH WORLD, T. H. G., APPRAISES DR. LEVINTHAL'S BOOK ON JUDAISM

The following review of Dr. Levinthal's book, "Judaism," was published in the London Jewish World.

THREE is a common impression abroad nowadays that Judaism is obsolete and out of keeping with modern ideas and the present form of civilization.

The results of this impression are two-fold. On the one hand, we have the extremists who simply give up Judaism altogether, withdrawing themselves from the Jewish community and its interests, and openly and unfeigningly repudiating its teachings. On the other hand, we have the "accommodationists" who strive to create a harmony between the traditional doctrines of Judaism and the essential elements of the modern outlook. This last trend is represented most fully in the Reform movement, which seeks to graft upon the forms prescribed by tradition a content born of the modern world.

There is, however, a third way. It may be possible to show that the apparent disparity between Judaism and the modern world is due entirely to a misunderstanding and that, in point of fact, it has within it all the ingredients of progressive development.

This is the line adopted by Dr. Israel H. Levinthal in this most able and admirable volume. Dr. Levinthal attempts to show (and the attempt succeeds triumphantly), that Judaism, when rightly understood, includes within it all the trends of the modern outlook. The apparent disparity is due only to the initial error of distorting Judaism and of identifying one particular past stage of it with its essentially fluid spirit.

Dr. Levinthal's opening chapter gives the key to his whole volume. He insists that Judaism is not purely a religion, but rather what may be described as the cultural continuum of the Jewish people.

"The word Judaism is not synonymous with 'Jewish religion.' Judaism is something more; it is the sum total of the product of the Jewish consciousness, of the Jewish mind and the Jewish soul. Judaism is something more than a mere system of beliefs; it is the essence of a living Jewish tradition.

Judaism is the civilization of the Jew, the product of Jewish experience."

From this definition it follows logically that Judaism is a fluid thing. Its authority is Torah in the larger sense—not merely the Bible, but the "spirit" or "genius" of the people, as manifested in its historical and continuous tradition. Dr. Levinthal makes a good point when he insists that to the Jew the Bible is not by itself a supreme authority. It only becomes so when it is invested with the character of Torah and interpreted in the light of the progressive Jewish genius.

"The Rabbis express this truth in mystic language. Everything that a diligent student . . . will teach in the distant future has already been proclaimed on Mount Sinai! These words have often been misunderstood, because they were read and interpreted literally and thus have been the cause for ridicule and malignment. They teach this very truth—that every new experience in the spiritual and intellectual life of the Jew, every new contribution of its accepted teachers is part and parcel of that same Torah that began at Sinai."

Just as in a human being, the product of a mind at seventy has a "connection with his mind at childhood, so the product of the genius of the Jewish people today comes from the same genius with which it was endowed at its birth at Sinai."

This is as excellent an account of what is meant by the "Oral Law" as has been given anywhere in English.

FROM this basis Dr. Levinthal proceeds to examine some of the leading features of Judaism, its God Idea, its Distinctiveness, its attitude toward Labour, its symbolism of Heaven and Hell, and its Messianic theory. He shows that each of these are progressive ideas, developed and reformulated in successive generations.

It is, for instance, totally incorrect to assert that Judaism rejects the theory of Evolution. The Bible rejects it, but the Bible alone is not Judaism. The Bible only has authoritative character in Judaism inasmuch as it represents the first stages of a dynamic tradition. When developed, this tra-

dition dispenses with the earlier forms of its expression, though preserving an organic relationship with the essential spirit, just as the butterfly develops out of the chrysalis or man out of the anthropoid ape.

This exposition of Judaism is essentially sound and essentially sane. Dr. Levinthal has not screened himself behind unctuous platitudes, but has faced issues clearly, logically, and luminously. Many of us who labour under the repeated charge of being *epikorsim* will be grateful to him for explaining our position so lucidly and for his demonstration of the fact that it is correct Jewish position, and no deviation. That is the essential point, and it is in making that so crystal clear that this learned and courageous Rabbi performs his greatest service. Dr. Levinthal shows himself the kind of man who will sit down and argue Judaism rationally. He is the kind of Rabbi whom many in this country are seeking—a live thinker and fearlessly honest in discussion.

DR. LEVINTHAL'S book is not only rich in exposition; it is also rich in suggestion. One point especially has struck me in connection with his argument: the point of inter-marriage. So much pontifical nonsense is written about this subject that one welcomes so satisfactory a jumping-off ground as Dr. Levinthal provides.

"Judaism," he says, "is inseparable from the Jewish people. That is how we can best understand the Jewish attitude towards proselytes. It is not a matter of simply accepting certain theoretic beliefs; it is difficult to absorb the proselyte within the national life. . . . He does not become merely an adherent of a creed or dogma; but a Jew, one of the Jewish people."

This states in excellent fashion the argument of those who assert that Judaism has now developed, like Hellenism, beyond the bounds of one people and that, therefore, the Gentile can be as good a Jew, if he accepts Jewish ideas, as the born Israelite. Dr. Levinthal's argument shows that Judaism is no abstract "ism", but a reality to which no man or woman can be intel-

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THE "ST. CHARLES" IN AMERICAN-JEWISH HISTORY

By WALTER MAX KRAUS

COLONISTS from Europe were in South America as early as the sixteenth century. Brazil, a vast country, had many flourishing settlements. It had been discovered in 1499 by the Spanish explorer, Vicente Yanez Pinson, a former companion of Columbus, but the next year, Pedro Alvarez Cabral landed there by chance and took possession of the country for Portugal. These settlements preceded Plymouth and even Jamestown by almost a hundred years. Recife, the fortified seaport capital of the captaincy of Pernambuco, had become a rich and important city.

The Dutch coveted Brazil and slowly made plans to take it from the Portuguese. In 1624, the West India Company of Amsterdam, operating a military campaign with the aid and official support of the Dutch government, captured Recife. But this Dutch supremacy did not last very long, for thirty years later, on January 27, 1654, after a prolonged siege by the Portuguese, the Dutch surrendered and Recife again became a possession of Portugal.

Many Jews had settled in Brazil more than a century before, while the Portuguese were still in control. Some were outwardly adherents of their religion. Some were secret or crypto-Jews (Marranos). Some had become out-and-out Catholics. Their trade activities were many and lucrative, their role in the sugar industry large.

While Holland ruled, the privileges and rights of the Jews were in some ways equal to those of the Protestant Dutch, and often greater than those of the Catholic Portuguese whose power was feared by Amsterdam as well as by the Colonial government. The Holy Office of the Inquisition could not touch them. But, when Portugal regained her former power over the colony in 1654, the situation changed completely.

The Dutch subjects in Brazil, including the Jews, were given three months to wind up their affairs and depart. The clause in the capitulation

agreement referring to the latter reads as follows:

II. That in this agreement there shall be included all nations, of whatever quality or religion they may be, who are all hereby pardoned for having been in rebellion against the Crown of Portugal, consenting that the same shall likewise apply to all the Jews who are in Recife and Maurits-Stadt.

The exodus occurred in May, 1654. Sixteen ships set sail, bound for Holland. One of these was seized by a Spanish pirate ship, which in turn was captured by a French privateer, the "Saint Charles." With its newly rescued passengers, among whom was Domine Johannes Theodorus Polhemus, the "Saint Charles" turned northward. The history of Martinique relates that the ship put in at St. Pierre, the ill-fated town which was destroyed by the volcanic eruption of Mt. Pele in 1902. After a short stay in port, the "Saint Charles" set sail again. Its passengers now consisted of Polhemus, the Brazilian Jews, and some other Jews taken aboard *en route*. Continuing a northward course, the ship finally arrived at New Holland, or, as it was better known, New Amsterdam, in the early days of September, 1654. These events are described in brief by David Franco Mendes, in the following quaint document:

And it came to pass, in the year 5415 (1654), that the Portuguese came back, and from the Hollanders took their lands by force. And God had compassion on His people, and gave it favor and grace in the eyes of the mighty ruler, Barreto, who should be favorably remembered, and he caused it to be proclaimed throughout his army that every one of his soldiers should be careful not to wrong or persecute any of the children of Israel, and that if any should wilfully transgress his command his life would be forfeited. And he gave them a specified time within which they could sell their houses and goods at an adequate price and in the most advantageous manner. And he gave permission to our brethren, initiated into the covenant of Abraham (who number more than six hundred souls) to re-

turn to our country here. And he commanded that if there were not enough of Hollandish ships in the harbor, as many Portuguese ships within his dominion should be given them until a sufficient number should be obtained. And all our people went down into the sea in sixteen ships, spread sail, and God led them to their destination to this land, and they came to us in peace, except one ship which the Spaniards captured on the high seas. And God caused a Saviour to arise unto them, the captain of a French ship, arrayed for battle, and he rescued them from out of the hands of the outlaws who had done violence to them and oppressed them, and he conducted them until they reached the end of the inhabited earth called New Holland. . . . Etc.

WITHOUT passports, in debt, and very far from their destination, the handful of passengers from the "St. Charles" was no more welcome than are passport-less, impoverished immigrants today. Deciding to remain, however, they wrote to their influential co-religionists in Amsterdam to petition the home authorities to permit them to settle permanently in the new land to which they had been brought after so many vicissitudes, and to grant them the rights of citizenship and trade.

The following document, drawn up and sent to the Home Government at Amsterdam, not only requested all rights for their fellows in New Amsterdam, but also presented a clear and concise account of the political and economic status of the Jews of the principal countries of Western Europe and their colonies:

To the Honorable Lords, Directors of the Chartered West India Company, Chamber of the City of Amsterdam.

The merchants of the Portuguese Nation residing in this city respectfully remonstrate to your Honors that it has come to their knowledge that your Honors raise obstacles to the giving of permits or passports to the Portuguese Jews to travel and to go to reside in New Netherland,

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This fascinating story of the settling of the Jews in Northern America was written by Dr. Kraus for the Jewish genealogical magazine, "St. Charles".

A NEW and CELEBRATED JEWISH THEATRE HAS GROWN UP in GERMANY DESPITE NAZI OPPRESSION

By LILLIAN ZAHN

ALTHOUGH Nazi Germany has driven out of the German theater all Jewish personnel and "influences," there is a sense in which it flourishes throughout Germany today as never before. The medium of its new expression is the Kulturbund or the Jewish Culture League. The German Jews, as Jews everywhere, are great lovers of the arts, and when the Nazis "cleansed" the German theater of its Jews—which meant all that was vital in Jewry in that country—they gathered their exiled ones unto themselves and set out to build a true Jewish theater.

It is Jewish not only in aim, culture and thought; it is Jewish down to the last man, woman and child in the audience, for the German government, in giving permission for the creation of the Kulturbund, stipulated that no Aryans be allowed into its membership or admitted to its performance. This stipulation was made for two reasons: first, to prevent the Aryan from becoming "polluted" with Jewish influence while attending the performances and second, to prevent the Kulturbund from becoming a competitor to the German stage.

The German theater today is considered moribund, not only in Berlin but also in other large centers throughout the Reich. That is not surprising. But the love of the drama is not so easily killed, and since only theaters where good enough acting is to be seen today are those in the control of the Kulturbund, the non-Jews are willing to pay any price for a seat at one of the performances. But no good German money can purchase a seat, and the Nazi guard stationed at each of the Kulturbund theaters sees to it that the rule of his superiors is not broken.

WHILE in Berlin I heard much talk about the Kulturbund; how Herr So and So offered as much as 50 marks (\$20) for a ticket to one of its performances, but wasn't sold one because he's Aryan. To his consternation he learned that at least once racial "impurity" is a racial asset.

What sort of a theater is this Kulturbund, and what type of plays does it produce? My curiosity was aroused. One sunny day I paid a visit to the Berliner Theater on Charlotten Strasse, the former seat of Max Reinhardt productions and now the home of the Kulturbund. I asked to see Dr. Kurt Singer, who, I was told, was one of the founders and leaders of the Jewish theater movement in Germany.

Dr. Singer, a short man with piercing eyes, wide forehead and a head much too large for his little body, gave me an audience but not an interview.

"I am sorry, I am not permitted to grant an interview to anyone," he said, "unless he or she produces a written permission from State Commissioner of Culture Hinkel who controls our theater."

"Then I shall go to Commissioner Hinkel and get this permission," I replied.

"No use your troubling yourself," he added, "because Herr Hinkel does not receive Jews."

I was non-plussed for a moment.

"Very well, I shall see if he dares not to receive me," I said defiantly. "I, an American correspondent."

I IMMEDIATELY went to the office of Commissioner Hinkel, located in the Prussian State Building, not far from the Berliner Theater. I was ushered into a large private office and introduced to Herr Hans Hinkel, a burly man of about 35, with sandy hair. Herr Hinkel shook my hand profusely and asked me to sit down. I explained my mission.

"It is true," he said in a broken English, "we do not permit the Kulturbund leaders to interview anyone without our sanction."

"How about my interviewing them?" I ventured.

He sat silent for a moment and thought.

"Yes, I believe that can be arranged, but on one condition. You must interview them right here in this office and in my presence. I am not doing this

because I want to censor the interview. It is because I want to protect the leaders from telling you things that would react badly for them later on—you understand. It is for their own protection that I want the interview in my presence."

"Agreed!" I exclaimed.

"I will have my secretary let you know the day and time of the interview," he added, as he ushered me out of the office with a politeness that was amazing, quite unusual from the hard and cold manner of most Nazi officials.

A few days later I received word from Herr Hinkel's secretary that the interview was to take place on Tuesday of the following week at 12:30 in his office.

WHEN I arrived at the appointed time I found Dr. Singer and his associate, Dr. Werner Levie, awaiting me in Herr Hinkel's office. In ad-

A scene from one of the productions of the



dition to Herr Hinkel there were two guards, one of them attired in the black uniform of the Hitler guards and the other in civilian garb. An Englishman, serving as interpreter whenever the German conversation got too involved for me, was also present. The interview lasted one hour and ten minutes, but before it began Herr Hinkel made me promise solemnly not to make any attempts to interview the Kulturbund leaders in private at any time in the future.

"What is the purpose of the Kulturbund?" I asked Dr. Singer.

"To give employment to the ousted Jewish actors, singers, dancers and musicians on the one hand," he began, "and to afford a medium of entertainment to the thousands of Jews, when they could forget for a few hours at least the hostile atmosphere of the Aryan world and bathe in their own learning and culture, both ancient and modern. We have still another purpose in mind, an artistic one, namely, to wed the arts: drama, music and dance into one theater, one stage."

Dr. Singer then proceeded to outline briefly the history of the Kulturbund.

The Nazi decrees of April 1933 spelled insecurity, despair and ruin for German Jews. Jewish talent was being

*Kulturbund in
the Berliner
Theater*

ousted and ostracized from the cultural life of Germany. Some of the luckier ones found jobs abroad, but the great majority had to stay behind and face destitution and want. In the face of this situation, four Jews, ostracized and deprived of their jobs, got together in June 1933 to discuss plans for relieving the situation of the German artist. They were Dr. Singer, the former superintendent of the Berlin Municipal Opera House; Dr. Levie, a journalist on the now extinct Vossische Zeitung, who was ousted because of his racial origin; Julius Bab, a playwright, and Kurt Baumann, formerly of the Berlin Municipal Opera House and well known in New York for his performances here.

THE four pioneers appeared before Commissioner Hinkel and presented their plan to form the Kulturbund. After some delay this permission was granted, on condition that no Aryans be admitted to membership or performances of the Kulturbund. The pioneers, starting without a penny of capital, soon recruited others in their scheme and within three months they had a membership of 10,000 Jewish men and women. Today Kulturbunds are sprouting throughout the Reich. The personnel of the Berlin Kulturbund alone totals 220 actors, singers, dancers, stage hands, musicians, etc. The orchestra alone numbers 40 mu-



Children in the audience of the New Jewish theater in Germany.

sicians of first rank, under the batons of Joseph Rosenstock, former musical director of the Mannheim Opera House, and Michael Taube, whose little orchestra, giving concerts of 18th century music, was long a familiar feature of Berlin's musical life.

The cast includes Fritz Wisten of the State Theater in Stuttgart; Lilly Kahn, formerly of the Frankfort State Theater; Fritzi Jokl, former coloratura soprano of the Municipal Opera House in Muenich; Marcel Noee, leading tenor of the State Opera House in Berlin; Walter Olitzki, baritone, formerly of the Opera House in Koenigsberg; Kurt Katsch of the Frankfurt State Theater, and many other stars garnered from the best theaters and opera houses throughout the Reich, making each Kulturbund production an all-star performance.

So far Lessing's "Nathan the Wise," Stefan Zweig's "Jeremiah," Beethoven's "Fidelio," Mozart's "Marriage of Figaro" and Shakespeare's "Othello" have been produced. Once a month Dr. Singer, who is the managing director, has inaugurated a children's experimental theater when children's plays are performed by children for children. The children are sometimes given only an outline of the action

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Another scene from a play presented by the Jewish Culture League.

taking place and are left to improvise their own lines. In this way their imagination is given full play and an opportunity for greater development.

In Berlin no less than 20,000 Jewish men, women and children, members of the Kulturbund, attend its performances regularly. Membership in the Kulturbund is open to any resident Jew or Jewess in Berlin and its suburbs and also to the Aryan mate of a Jew or Jewess. At first Aryan mates were not eligible for membership, but later this restriction was rescinded in order to maintain the unity of the family in its excursions to the theater. Each member pays a monthly fee of 2.50 marks (\$1.00), which entitles him to one full length play, one full length opera and one evening of light entertainment during the month. He is also entitled to attend one lecture a month. Lectures are given in the fields of literature, music, art and religion by leading authorities, with special emphasis on Jewish achievement in each field. There is no political discussion, for obvious reasons.

After paying his dues, the member receives a membership card, which is a veritable passport, with photo and all, so that it may not be transferred to an Aryan by chance. At the evening of the performance the member calls at the box office where he picks his seat by lottery from a basket. If he is lucky, he picks the best seat in the house, if not he is allotted to the gallery. Usually the seats come in pairs,

so that a husband and wife may sit together, but if a husband should decide to bring his wife and his mother as well, one of the three is obliged to sit apart. Before entering the theater each member is scrutinized by a Nazi guard stationed at the theater and the photograph carefully examined and compared with the bearer, to make sure that both are one. Woe unto him who tries to enter on another's passport.

TO DAY there are Kulturbunds in the leading cities of the Reich, such as Frankfurt A. M., Cologne, Breslau, Konigsberg, Rostock, Osnabrueck, Hanover and others. In each of these Kulturbunds is an oasis of art for art's sake, for plays and operas having an artistic merit only are produced. But before they are produced, the plays and operas must first be gone over and approved by Herr Hinkel, who selects the ones that are least harmless in influence and less likely to cause criticism of his superiors. Upwards of 60,000 Jewish men and women are enrolled as Kulturbund members, who are entitled to admission to its productions.

"We have turned restlessness and despair into constructive channels," Dr. Singer concluded, "and we are proud of our achievement."

"Do you intend to continue with the Kulturbund even when the time comes when Jews will be received back into the German cultural life?" I asked with due apologies to Herr Hinkel.

"Yes, even then," Dr. Singer replied. "The Kulturbund is a permanent thing."

Before the interview was concluded, Herr Hinkel assured me that he was only too pleased to see more Jews joining the Kulturbund, so that more and more Jewish talent could be employed by it and less of it would find it necessary to emigrate.

"By the way, Herr Hinkel," I interrupted "would you want me to submit a copy of my story of the interview to you before publication?"

"Oh, no, no," he smiled. "That would smack too much of censorship."

A FEW weeks later I read a notice in one of the Berlin dailies to the effect that next Summer the government is planning to raze the Berliner Theater, leased by it to the Kulturbund, and erect garages on its site. In Berlin there are many old theaters, needing razing, but the government has decided on the Berliner—a subtle effort to drown the Kulturbund movement which is eclipsing the German theater with its successful productions.

But the Kulturbund is far from a demise. It has already been swamped by attractive offers from owners of other theaters who prefer a Jewish tenant drawing a full house and able to pay rent to an Aryan one who draws an empty house and can't pay the rent.

This article is published here by courtesy of the Brooklyn Daily Eagle.

"THROW OUT THE JEWS"

By ELSIE ROBINSON

(This striking declaration was originally published in the Hearst newspapers on May 3, 1933)

SO, they're going to dissolve all the Free and Masonic Lodges in Germany, rewrite the ritual and drop the Jews? Wonder what they are going to do about Jesus of Nazareth?

But He—Mr. Hitler would undoubtedly retort—was the Son of God; not a Jew.

That is as it may be. But even so, Jehovah's seed was cased in flesh that came straight from the House of David. And the gentle face that bent above the manger on that starry night was a Jewish face. And the kindly, calloused hands that taught a stripling boy to use the hammer and plane and saw were Jewish hands. And the little home, where the candles burned on the Sabbath night and the white light of a splendid tradition flamed throughout the week, was a Jewish home.

Yes—even more!

Thirty-three years He was to live, and of those years only three were spent in ministry. But those few months have left their mark on all the world. And why? Because He was the Son of God? Yes, but also because He was the son of all His early fathers—of Abraham, and Moses, David and Solomon, valiant old Isaiah, brooding Hosea, with a face like a thin, bright flame. He was their son, as well as the Son of God. They broke the trail His feet were to follow. They reared the temple His hands were to serve. They lit the torch that blazes now throughout all Christendom.

"Throw out the Jews?"

But it was this Jewish wisdom that gave the first Christian His knowledge of men and life.

And it was Jewish tenderness and love of justice that made Him despise the cruelty of Rome, the viciousness of His own corrupt Sanhedrin Machine.

And it was JEWISH COURAGE—BLOOD HERITAGE OF ALL THOSE TORTURED SOULS WHO HAD GONE BEFORE—WHICH GAVE HIM THE STRENGTH TO DIE FOR THE THING HE LOVED AND, DYING, G A S P: "FATHER, FORGIVE

THEM; THEY KNOW NOT WHAT THEY DO."

I am not a Jew. But I am a Christian. And for all that Christianity means to me or to the world, I must be grateful, not only to that young Jew of Nazareth, but to all Jewry.

For, while the rest of Humanity worshipped its little mud idols with obscene rites, lusted and looted like the jungle beasts which they were, the Jews took the Law from Sinai, built the Altar, kept the Faith.

Through desert exile, through incredible persecution, still the candles burned. While the power that was Egypt scattered like her desert sands and the Glory that was Rome sprawled, a putrid corpse, in her stone gutters, the Jews, without wealth, without power, without a nation, still held on. And today our civilization rests on the traditions which were taught that little Hebrew boy in the shabby home of a Jewish carpenter.

Corruption and conniving amongst

Jews? Where isn't there corruption and conniving? What race has a monopoly on that? But against that record put this: What race has given to the world such beauty, such song, such vision, such sensitive communing with the Eternal Mysteries as the Jew?

And WHERE IN ALL THE LENGTH AND BREADTH OF CHRISTENDOM CAN YOU FIND A SETTLEMENT WHERE THE HOME LIFE OF THE JEW DOES NOT SHAME THE HOME LIFE OF OTHER CITIZENS?

"Throw out the Jews?"

It can't be done. Thank God it can't! For the Jew is more than a man of certain faith or certain blood. He is a symbol—the Sign, made manifest in flesh, of a dream which has filled the heart of man since God first breathed His fire into a lump of clay. And as long as our hearts shall grope for beauty and order, for love and law, the Jew will go on—until at last there is no Jew and no Gentile, only all Sons of God.

"YOUTH ALIJAH"

THIS is the name given to the emigration of juvenile groups from other countries to Palestine; but it has come to be applied especially to the groups of youth going from Germany. It is the largest rehabilitation activity for children that has ever been undertaken in modern times except during the World War period. The account of the departure of a single group (of 150) from Berlin is a moving story. There gather to say good-bye to them parents belonging to many social classes, but at the moment there are no differences. The scene suggests the common fate that has befallen the Jewish community.

But there is, on the other hand, a glowing anticipation on the part of those who are to have part in this pilgrimage of freedom. Some have kindred or friends already in Palestine, but some will go as strangers to a land that cannot, after all, be strange to any of them. A festival of welcome

awaits them at the other end of the journey—at Haifa, and they find the places that have been prepared for them. At the time of the report 500 youths had been transferred to Palestine; 700 more were preparing to go soon, and many thousands are waiting for the opportunity to receive the preliminary training permitted before leaving the land of their birth, where they are barred from nearly all the trades and professions and where only a small number of apprenticeships for agriculture and handicraft are open to them.

In Palestine the range of occupation is not a wide one (the different phases of handicraft), but intellectual opportunities are ever in sight. The intellectual leaders all do their share of manual labor every day. And the university stands on a hill in the midst of the land. Dark as the picture in the breaking up of German homes is, there is a bright side to it at the other end.

—N. Y. Times

IN THE CENTER

SUNDAY SCHOOL RELIGIOUS CLASSES CLOSE SUCCESSFUL SEASON ON JUNE 9th

Our Sunday School had a very successful season this year with a record for good attendance and high averages in all the classes.

At the Closing Exercises, which were held on Sunday morning, June 9th, the following children were awarded Honor Certificates in the following classes:

Kindergarten—Miss Tobie

Large Certificate *Small Certificate*
Harvey Solomon Gladys Goldberg
Herbert Schnall Josef Weissberg

Class One—Miss Kramer

Helen Feiler Zelma Jalofsky
Harold Horowitz Joan Sukloff
Martin Katlowitz

Class Two—Miss Heller (Rapid Advance)

Elaine Engelson Cecily Goldberg
Edward Greenberg Irene Mendelsohn
Rhoda Kasnowitz

Class Three—Miss Prensky

Iris Smith Ruth Spielvogel
Charlotte Klepper

Class Three—Miss Hirsh

Phoebe Bair Lenore Reibstein
Dorothy Gribetz Mortimer Katz
Bernice Shupack Lois Siegel

Class Four—Miss Aaronson

P. Rosenbluth Gay Siegel

PERSONALS

Congratulations are extended to Miss Gladys Kurshan, who was graduated from Adelphi College with a degree of Bachelor of Arts, and to Mr. Jerome Kurshan, who was graduated from Erasmus Hall High School. They are the children of Mr. and Mrs. Oscar Kurshan.

Our best wishes for a speedy and complete recovery are extended to Mrs. J. D. Booth who has recently returned from the hospital where she was confined due to illness.

Center Academy Graduates—Class of 1935



First Row—Left to Right: Rabbi Israel H. Levinthal, Chairman Advisory Board, Miss Irene Bush, Head Hebrew Department, Blanche Iona Siegel, Amy Stone, Doris Lucy Blitman, Miriam Ann Adler, Joan Frieda Jaffe, Florence Bernice Goody, Miss Ethel Ayres, Instructor Graduating Class and Miss Alice M. Brenan, Director of the Academy.

Second Row—Left to Right: Albert Samuel Jaffe, Paul Michtom Rosenstein, Ephraim Goldberg, Sidney Frederick Polksky and Rich Lee Sneider.

CENTER HEBREW SCHOOL HOLDS IMPRESSIVE GRADUATION EXERCISES

A large audience of men and women attended the Graduation Exercises of our daily Hebrew School, which were held in the Synagogue on Monday evening, June 17th.

Mr. Bernard Semel, the Honorary Secretary of the Jewish Education Association, and leading communal worker, delivered an interesting address, in which he charged the graduates as to their duties as responsible members of the Jewish community.

A fine musical program was rendered by Shlomele, a child prodigy cantor, which delighted the audience.

The graduates all took part in the program by rendering impressive addresses in Hebrew and English. Greetings were presented by Mr. Joseph M. Schwartz, the President of the Center. Mrs. S. Fleischman, the secretary of the Parent-Teachers Association presented the gold medal awarded by Mr. and Mrs. Hyman Rachmil, to the outstanding graduate for proficiency in

studies, Arthur Feinberg. She also presented a silver medal, in behalf of the Parent-Teachers Association, to Bernice Feldman, for the second highest average in proficiency. Greetings were also received from Mrs. Phillip Brenner, the President of the Sisterhood and Mrs. Rose Wiener, the President of the Parent-Teachers Association, both of whom were, unfortunately, absent.

The following is this year's list of graduates: Hilton Atlas, Arthur Feinberg, Doris Feinberg, Bernice Feldman, Mildred Freedman, Mortimer Goldman, Mervin Rosenberg, Melvin Roth, Seymour Rothkopf, Doris Stark.

The members of the class, in honor of their graduation, presented to the Center Library a set of the new edition of the *Moreh Nebuchim* (A Guide to the Perplexed—by Moses Maimonides) edited by the well-known Hebrew scholar, Dr. Judah Kaufman, of Palestine.

DR. BAKER TO GIVE CLOSING LECTURE ON JUNE 24th

The final lecture of the course on Psychology by Dr. Ernest L. Baker, noted psychologist, will be given at the Center next Monday evening, June 24th, at 8:30 o'clock. On that evening, Dr. Baker will speak on the subject: "Building Your Own Future".

Plans are now being made for the continuation of the course by Dr. Baker in our building for the coming season. Further details will be announced in a forthcoming issue of the Bulletin.

This course of lectures is given under the joint auspices of the New York City Board of Education and the Forum and Educational Committee of the Center.

There is no charge for admission.

CONSECRATION SERVICE FOR GIRLS NEXT SHEVOUTH

Beginning with the Shevouth festival next year, our Center will hold an annual Consecration Service for girls.

In order to be eligible for such Service, the girls will have to enroll in a special class which will be formed in September, and which will meet at least once every week for a thorough study of the principles of Jewish faith and practice. Rabbi Levinthal has engaged one of the outstanding students of the Jewish Theological Seminary of America to be in charge of this special group.

This Consecration Class will be open to those girls who have graduated from the Center Academy and from the Center Hebrew School, as well as from the Center Sunday School, provided they have had at least an elementary training in Hebrew. The class will be limited in number, and we hope that parents will make inquiry about this matter before they leave for their vacations.

HEBREW AND SUNDAY SCHOOL CHILDREN DISTRIBUTE KEREN AMI FUNDS

The children of our Hebrew and Sunday Schools have been maintaining a special fund to which they contributed every week, and which was known as the Keren Ami.

During the past month, the secretaries and treasurers of each class, who took charge of the collection, held a meeting together with Rabbi Levinthal, and listened to the various ap-

peals that reached our school from many organizations and institutions. After considerable discussion, the following allotments were made, and checks representing these sums were sent by the children to these organizations:

For the relief of Jewish children in Germany	\$10.00
For the Jewish Theological Seminary of America	10.00
For the maintenance of Hebrew Kindergartens in Palestine	10.00
For the Braille Review for the Jewish Blind	5.00
For the Net Tamid—toys for children in Palestine	5.00
For the Falasha Jews	3.00
For the Marrano Jews in Spain and Portugal	3.00

The children hope to intensify their interest for the Keren Ami next season so that they may be able to contribute even larger sums to many more worthy appeals.

PERSONAL

Congratulations are extended to Mr. Herbert Manuel Koven the son of Dr. and Mrs. Benjamin Koven who was graduated from the University of Maine on June 17, 1935 with the degree of Bachelor of Science.

NEW MEMBERS

The following have applied for membership in the Brooklyn Jewish Center:

Berg, Louis	Unmarried Attorney Res.—12 Balfour Place Bus.—50 Court Street
	<i>Proposed by Maurice Bernhardt</i>
Kassel, Charles	Married Mfg. Chemists Res.—178 Hopkinson Avenue Bus.—2126 Fulton Street
	<i>Proposed by Dr. and Mrs. M. Kassel</i>
Radutzky, Al	Unmarried Manager Res.—10 Balfour Place Bus.—47 Varick Avenue
	<i>Proposed by Harry Radutzky</i>
Scharff, Jacob	Married Mfrs' Agent Res.—763 Eastern Parkway Bus.—154 Nassau Street
	<i>Proposed by David Spiegel</i>
Schwartz, Samuel J.	Unmarried Accountant Res.—922 42nd Street Bus.—524 West 50th Street
Wallins, Alexander	Married Warehouse Res.—2964 West 23rd Street Bus.—30 Tenth Street

ADDITIONAL APPOINTMENT OF CHAIRMEN OF COMMITTEES

At the last meeting of the Board of Trustees and the Governing Board, the President of the Center, Mr. Joseph M. Schwartz, announced the appointment of Mr. Arthur Joseph as chairman of the newly created committee on General Activities. This committee is to consist of chairmen of all standing committees and will have as its purpose the coordination of all activities in the building.

Mr. Schwartz also announced Mr. Maurice Bernhardt as chairman of the Social and Entertainment Committee to succeed Mr. Frank Levey who asked to be relieved of his duties.

CONGRATULATIONS

Hearty congratulations and best wishes are extended to the following:

Mr. and Mrs. Samuel Bernstein, of 430 Crown Street, upon the marriage of their daughter, Roslyn, to Mr. Harold Rinzler which was held at the Center, Sunday, June 16, 1935.

Mr. and Mrs. Abraham Shapiro, of 725 St. Marks Avenue, upon the marriage of their daughter, Cynthia G., to Dr. Samuel M. Segal on Sunday, June 16th.

Mr. and Mrs. Isidor Stark of 1715 Newkirk Avenue upon the marriage of their daughter, Priscilla, to Mr. Lester E. Geller, to be held on Friday, June 21st.

Mr. and Mrs. Isidor Fine, of 881 Washington Avenue, and Mrs. Max Leff of 135 Eastern Parkway, upon the marriage of their children Roslyn Leff to Jesse J. Fine to be held at the Center, Sunday, June 23rd.

Mr. and Mrs. Herman I. Goldman upon the marriage of their son, Mortimer, to Juliette Geraldine Rosenblum on Sunday, June 16, 1935.

Mr. and Mrs. Henry Mervis of 1634 Union street upon the marriage of their daughter, Sylvia, to Mr. Nathan Mintzer to be held at the Center on Sunday, June 30th, 1935.

Mr. and Mrs. Morris Rosenfeld of 354 New York Avenue and Mr. and Mrs. S. H. Chertoff of 1423 Carroll Street upon the marriage of their children, Esther Chertoff to Irving Rosenfeld to be held at the Center on Tuesday, July 2, 1935.

Mrs. I. Weinstein of 1218 Carroll Street upon the marriage of her daughter, Florence, to Mr. Herman Shulman, to be held at the Center on Thursday, July 4, 1935.

Mrs. S. Leibowitz upon the birth of a son to her children, Mr. and Mrs. Harry Leibler, on June 11, 1935.

Jews SHOULD Stick Together

By MAURICE BERNHARDT

HEYWOOD BROUN in one of his editorials, said, "By a curious ironical twist, Anti-Semitism, insofar as it attempts rationalization, charges Jews with the possession of a quality in which they are tragically lacking. I refer to the familiar assertion, 'The trouble with Jews is that they always stick together'. Nothing is further from the fact. No people in America represents a greater divergence in points of view. 'In fact, if I may be impertinent enough to give advice in a case where it has not been sought, I think it would be an admirable thing if the Jews of the world had a far greater sense of that solidarity of which they stand accused.'

It is a sad tale but nevertheless a fact that the Jews lack organization. We are not only beset with enemies on all sides, we are our own enemies. We simply do not seem to be able to bury our own differences and present a united front against those who seek to destroy us.

Does it really require much discussion to penetrate our understanding and make us realize how necessary it is for each one of us to wake up and become an active link in the movement to combat Anti-Semitism? Can we for our own good continue to hold aloof and be unconscious of this tremendous problem? Can we continue to hide our head in the sand and play the part of an ostrich and believe that all is well? Is it not better to face the situation as it really exists and see if it cannot possibly be remedied? Have we not learned our lessons from history and must we be reminded of the fact that history repeats itself? Are we going to allow the course of events which took place in Germany to repeat themselves elsewhere? Are we too going to grope around without any centralized command or place to go to? Are we going to be swallowed up in the terrific current of Anti-Semitism?

Wake up you who are not concerned and cannot be bothered. Wake up before it is too late. You can start by joining an active Jewish body. Amalgamate yourself with your people, and if the outside world finds us united they will not trouble us so often. Come more often to your Jewish Centers. There you will be able to find out what is going on in the Jewish world. Your

moral support will be a signal to our unfair antagonists that we are ready to meet their attacks. You will be able to exchange views on our common problems and gradually you will find that you belong with your people and that your past conduct of having stood aloof is merely the result of inertia. You will discover that you were asleep and that now you are awake—awake to the fact that our only hope is in unity, in a united defense of the right to live like other people.

Learn to fraternize under a Jewish atmosphere. You will then realize the truth of the expression that a minority well organized can accomplish more than an unorganized majority.

EXPRESSION OF CONDOLENCE

Our sincere expressions of condolence are extended to Mr. Nathan A. Arvins, of 1488 Carroll Street, upon the loss of his beloved father on June 15, 1935; and to Mr. Philip F. Feinberg, of 1340 Carroll Street, upon the

loss of his beloved mother on June 17, 1935.

NEW BOOKS

(Continued from Page 6)

mountable in the case of poetry. Not only must the translator keep the original rhythm, but he must also penetrate the soul of the poet, and give the hidden meaning behind the bare words that the poet wanted to reveal. Dr. A. Asen has succeeded admirably in this field. He has made it his life-work to translate into Yiddish some of the master works of the classic English poets. He is a true poet himself, though he has not produced original poetry. If he had, he could not have made such exquisite translations. He has succeeded in revealing a beauty and power in Yiddish expressions which many of us, even though we speak it, never realized it possessed. The booklets are beautifully printed, with fine biographical introductions. To those who read Yiddish these works are heartily recommended as true Yiddish classics, which, at the same time, reveal the beauty of some of the richest poetic creations in the English language.

THE JEWISH POPULATION OF GERMANY

(Continued from Page 4)

Solingen	140,160	220	60
Muelheim	133,280	520	110
Hindenburg	130,430	1,150	10
Luebeck	129,430	500	130
Munich Gladb.	126,630	910	50
Muenster	122,210	560	20
Bielefeld	121,030	800	90
Plauen	113,860	520	100
Harburg-Wihl'burg	112,590	320	90
Gleiwitz	111,060	1,830	90
Ludwigshafen	107,340	1,070	140
Remscheid	101,190	270	10
Wuerzburg	101,000	2,140	200
Butten	101,584	3,150	210
All large cities	19,802,340	354,120	36,800

* * *

CONTRARY to expectations inter-marriages with non-Jews continued during the first year of the Nazi regime and even increased. In fact, a total of 409 Jewish men were married to non-Jewish women, compared with 356 during 1932. Jewish women married to non-Jews during 1933 numbered 137, compared with 140 in 1932.

As for births, the first year of the Nazi regime witnessed a negligible increase. The number of births being 37,083 in 1933 against 36,173 in 1932, and the excess of deaths over births during the former year was 14,092, compared with 11,203 in 1932. Jewish births decreased from 962 in 1932 to 866 in 1933, but the excess of deaths over births in 1933 was 1616, compared with 1661 in 1932.

Detailed Jewish marriage, births and deaths statistics for the years 1932 and 1933 follow:

	1932	1933
Marriages	823	802
Jewish	356	409
Jewish men to non-Jewish women	140	137
Jewish women to non-Jewish men	64	54
Jewish men to women without religious affiliation	72	67
Jewish women to men without religious affiliation	962	866
Deaths	2,623	2,482
Deaths—One year or under	35	24
Excess of Deaths over births	1,661	1,616

THE AMERICAN MERCURY ON RABBI LEVINTHAL'S NEW BOOK — OTHER REVIEWS

The June issue of the American Mercury has an interesting review of Rabbi Levinthal's book "Judaism — An Analysis and an Interpretation", in which it says: ". . . In this book Dr. Levinthal has endeavored to bring to Jew and Gentile alike a clearer and richer understanding of the spiritual values inherent in the traditions of orthodox Judaism. . . . Taken as a whole, it is a valuable and informative work. . . ."

The Boston Evening Transcript in a lengthy review, comments: "The series of synagogue discourses composing Rabbi Levinthal's 'Judaism' is written in the best Jewish tradition: scholarly, spirited, concerned with distinctive Jewish values, and generously colored with rabbinic lore. . . . Rabbi Levinthal is at home in the learning of the synagogue and is not unread in current thought. His gift for homiletic expression brings charm to his pages and lifts many a paragraph from the drab level of academic exposition."

The Palestine Post (Jerusalem): "Dr. Levinthal's attempt in this volume is to recall Jewish readers to their own heritage. Like many other Jewish teachers he has to bridge the gap between his own learning and solid convictions and his hearers' ignorance and indeterminate standards. His presentation of Judaism cannot satisfy all Jewish minds; many will regard it as still another compromise between Judaism and the world, or even, at times, a forcing of that free, and sometimes even unkempt, organic growth, which is Judaism, into moulds which never have been seriously used and never needed by Judaism. Dr. Levinthal touches on most of the present-day burning questions, both those which concern the Jews' attitude toward their own religion, and those which concern the position of the Jewish religion in respect of the social difficulties of to-day. He has a mind well stocked both with the lessons of traditional Judaism and with modern

controversy; and above all, he is sympathetic with the younger generation in their difficulties.

The Winston-Salem (N. C.) Twin City Sentinel: "Very few Gentiles are familiar with Judaism and to them this book will bring immediate and thorough enlightenment."

Emil Wharton Dudley in the Brooklyn Citizen: "The book is eminently readable and will certainly appeal to the laymen who have not the taste or the experience for ponderous theological dialetics. . . . His book is intelligent and interesting, and, as noted above, admirably lucid in exposition."

Rev. Dr. Harry S. Lewis, of the Institute of Jewish Religion, writes: "Books of sermons—even sermons of excellent preachers—usually make unsatisfactory reading. But your volume stands out finely under this test. Naturally, you score heavily through your numerous happy illustrations from Talmud and Midrash, invariably apt and often so original. It is more important, however, that you always have something important to say, and that you say it so simply and well. I don't always agree with your conclusions and

(Continued on next Page)



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probably I am not the only one of your readers who differs from you at times. But I am sure that no one can read your fine presentation of Judaism without being the better for his perusal."

Rabbi Eugene Kohn, in *The Reconstructionist*: (The reviewer takes exception to certain analyses and then proceeds) "Despite these defects, the book is a very readable exposition of traditional ideas on the subjects which it discusses. If only as an anthology of Biblical and Rabbinical passages on these themes it is an interesting contribution to the Jewish literature available in the English language. We believe that it will find many appreciative readers."

Samuel A. Kaufman in the *Brooklyn Standard Union*: ". . . Dr. Levinthal's conception of Judaism incorporates virtually all the most liberal and humane ideas extant. If he brings them in by means of discriminating research in the Talmud for the most suitable sayings and by a sometimes strained interpretation of them, this can be readily forgiven. The point is that he does bring them in."

The Council Chronicle (of the Council of Jewish Women, N. Y.): "The book is a valuable contribution to Anglo-Jewish literature of a religious nature, scholarly in approach, masterly in content, and fascinating in the simplicity and clarity of its presentation."

NOTICE OF UNVEILING

The unveiling of the monument in honor of our late member, Haiman Friedwald, will be held on Sunday morning, June 23rd, 1935 at 11:30 o'clock at the Washington Cemetery (Section 4 grounds of the Independent Tarnover Society).

THE SABBATH

Kindling of Candles at 8:14 P. M.
Friday Evening Services at 6:00.

Sabbath Morning Services (Parsha Beha'a'los'cho) will commence at 8:45 A. M. Rabbi Levinthal will preach the sermon.

Junior Congregation Services in the Beth Hamedrash at 9:30 A. M.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 5:30 P. M.

DAILY SERVICES

Morning Services at 7:00 and 7:30.
Mincha Services at 8:15 P. M.

RESERVE YOUR HIGH HOLY DAY SEATS BEFORE LEAVING FOR YOUR VACATION

The Religious Service Committee, headed by Mr. Abraham Ginsburg, advises the members to please make their reservations for seats for the coming High Holy Days with the least possible delay. This will assure them of choice locations. Rosh Hashonah will be observed on September 28th and 29th and Yom Kippur on October 7th.

The services in the Main synagogue will be conducted by Rev. Samuel Kantor, assisted by a choir. Rabbi Israel H. Levinthal will preach.

Additional services will be held as usual in the auditorium of the building.

BAR MITZVAHS

Mr. and Mrs. Herman H. Dushkind announce the Bar Mitzvah of Jay Irwin Norek, which was held at the Center on Saturday, June 15, 1935. Heartiest congratulations.

The Bar Mitzvah of Albert Jaffe, son of Mr. and Mrs. Louis N. Jaffe, will be held at the Center, Saturday, June 29, 1935. Congratulations and best wishes.

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THE "ST. CHARLES" IN AMERICAN JEWISH HISTORY

(Continued from Page 11)

which if persisted in will result to the great disadvantage of the Jewish Nation. It also can be of no advantage to the general (West India) Company but rather damaging.

There are many of the Nation who have lost their possessions at Pernambuco and have arrived from there in great poverty, and part of them have been dispersed here and there. So that your petitioners had to expend large sums of money for the necessities of life, and through lack of opportunity all cannot remain here to live. And as they cannot go to Spain or Portugal because of the Inquisition, a great part of the aforesaid people must in time be obliged to depart for other territories of their High Mightinesses the States-General and their companies, in order there, through their labor and efforts, to be able to exist under the protection of the administrators of your honorable directors, observing and obeying your Honors' orders and commands.

Yonder land is extensive and spacious. The more of loyal people that go to live there, the better it is in regard to the population of the country as in regard to the payment of various excises and taxes which may be imposed there, and in regard to the increase of trade, and also to the importation of all the necessities that may be sent there.

Your Honors should also consider that the honorable lords, the burgomasters of the city and the honorable high illustrious mighty lords, the States-General, have in political matters always protected and considered the Jewish Nation as upon the same footing as all the inhabitants and burghers. Also it is conditioned in the treaty of perpetual peace with the King of Spain that the Jewish Nation shall also enjoy the same liberty as all other inhabitants of these lands.

Your Honors should also please consider that many of the Jewish Nation are principal shareholders in the (West India) Company. They having always striven their best for the (West India) Company, and many of their nation have lost immense and great capital in its shares and obligations.

The (West India) Company has by a general resolution consented

that those who wish to populate the colony shall enjoy certain districts of land gratis. Why should now certain subjects of this state not be allowed to travel thither and live there? The French consent that the Portuguese Jews may traffic and live in Martinique, Christopher and others of their territories, whither also some have gone from here, as your Honors know. The English also consent at the present time that the Portuguese and Jewish Nation may go from London and settle at Barbados, whither also some have gone.

As foreign nations consent that the Jewish Nation may go to live and trade in their territories, how can your Honors forbid the same and refuse transportation to this Portuguese Nation who reside here and have been born here and confirmed burghers, and this to a land that needs people for its increase?

Therefore the petitioners request, for the reasons given above (as also others which they omit to avoid prolixity), that your Honors be pleased not to exclude but to grant the Jewish Nation passage to and residence in that country; otherwise this would result in a great prejudice to their reputation. Also that by an apostille and act the Jewish Nation be permitted, together with other inhabitants, to travel, live and traffic there, and with them enjoy liberty on condition of contributing like others, &c. which doing &c.

This petition was granted at Amsterdam in a letter of instructions dated April 26, 1655, and sent to Peter Stuyvesant, who had written on September 22, 1654, requesting that the Jews "be not allowed further to infect and trouble this new colony."

We would have liked to effectuate and fulfill your wishes and request that the new territories should no more be allowed to be infected by people of the Jewish Nation, for we foresee therefrom the same difficulties which you fear, but after having weighed and considered the matter, we observe that this would be somewhat unreasonable and unfair, especially because of the considerable loss sustained by this nation, with others, in the taking of Brazil, as also because of the large amount of capital which they still have invested

in the shares of this (West India) Company. Therefore after many deliberations we have finally decided and resolved to apostille upon a certain petition presented by said Portuguese Jews that these people may travel and trade to and in New Netherland and live and remain there, provided the poor among them shall not become a burden to the company or to the community, but be supported by their own nation. You will now govern yourself accordingly.

This reply from Amsterdam ended the dispute. The Jews made definite plans to remain. They rented houses, obtained land for a cemetery and organized a congregation. Thus, as a result of the arrival of the "Saint Charles," there occurred the first substantial settlement of the Jews in the American Colonies.

AN APPRAISAL OF "JUDAISM"

(Continued from Page 10)

lectually or emotionally "converted," but within which he must be "absorbed."

At the same time, I am tempted to think that this conception of a "Jewish people" is itself, today, an abstraction, and that Dr. Levinthal here verges very close to Nazi "raceology." After all, if I marry a Jewess to-morrow, have I any guarantee that by virtue of her birth alone she is spiritually and consciously "absorbed" in the Jewish people? She may be, but it does not follow automatically.

In Rabbinic language, what assurance have we that the born Jew is really sensible of Judaism and "dwells under the wings of the Shechinah" automatically? Absolutely none. Hence, for all practical purposes, it becomes a question whether I should marry a Jewess who may be unconscious of Judaism, or a Gentile who, though not born within the national fold, will nevertheless absorb its essential culture. Admittedly, it is a choice between imperfections, but none the less it is a real and fair question for a true Jew. One would have appreciated a discussion of this point from so honest a teacher as Dr. Levinthal.

The Rabbi of the Brooklyn Jewish Center has written what is, in my opinion, the best modern exposition of Judaism in the language. It is a thoroughly splendid work, and its author is to be not only congratulated, but also most warmly and heartily thanked.

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